membership was made up of men trained in mission schools. The Portuguese Government soon ordered him out, probably because he was competing with Portuguese physicians. He went to Canton and petitioned Peking to start agricultural schools. This request was not granted, and he joined in organizing a revolt against the Manchus. The plot was discovered, some of Sun's friends were captured and executed, but he himself escaped to Hongkong (1895) and then to Japan. Sun now became a wanderer among the Chinese overseas, seeking to enlist their support in the overthrow of the dynasty and the foundation of a republic. Once, in 1896, in London, the Chinese Legation apprehended him and would probably have sent him to China for execution had not the British Government, at the instance of a former missionary teacher, ordered his release. He continued his agitation against the Manchus, with results which, as we shall see, were to be startling.

A reformer, rather than a revolutionist as was Sun Yat-sen, and more immediately prominent than the latter, was K'ang Yu-wei. K'ang, also a native of Kwang-tung, was born in 1858. His training was purely Chinese. He had, however, imbibed the traditions of the Han Learning and criticized vigorously the historicity of the older classical writings. He maintained that many of the Classics venerated by the orthodox scholars were forgeries made (about the time of Christ) by Wang Mang and his chief minister to sanction their social and political program. He would thus attack the conservatism of his times and prove that Confucius, far from being a conserver of the values of the

past, was a creative ethical leader and statesman, to whom reformers could turn for inspiration and guidance. He thereby sought to show that in Confucius support could be found for his own radical views. He made of Confucius, too, a religious reformer and helped to inspire a later attempt at a new Confucian cult. He worked out a radical social and political philosophy which was largely his own. His program included the eventual erasing of national boundaries, the popular election of officials, and the abolition of the family, with the rearing of children and the care of the aged in public institutions. He professed to base his philosophy upon a passage in the *Li Chi,* and he would have the ancient books read as guides to solving present problems. It